

THE
Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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The Spirit of Apostacy.

"I will give you one of the *Keys* of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity—That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy, and if he does not repent will apostatize as God lives."—*Joseph Smith.*

In a recent article we showed that rebellion against legitimate authority was the parent curse—the fountain of all evil. This is true in its abstract and metaphysical nature; true in its practical workings in society, and in the fruits which it has already produced. Our authority in denouncing it is not based merely on subtle speculations, neither does it stand alone on revelation, for the experience of the world speaks equally direct to the point, and though this is not the highest testimony against it, yet it is the loudest and most irresistible. We are therefore justified in denouncing rebellion against legitimate authority, upon the grounds of its own abstract nature, the revelations of God, and the universal experience of mankind. The effects in this, as in every other case, are in the exact likeness of the cause. Thus, those whose minds cannot grasp the abstract truth, or who have not faith to receive it upon the authority of revelation, are yet bound to admit it upon the authority of universal experience. He who would not receive the united testimony of these, must indeed be so constituted that one might consistently doubt the sanity of his mind, or at least consider his judgment as worthless.

The Saints will grant us our position, and we believe that, in a general view, they will be equally severe with us in denouncing rebellion against the Holy Priesthood. It is in their particularizing it, in entering into its details, that misunderstandings are liable to arise, aye, and misunderstandings, too, which may, and which often do make shipwreck of their faith, and cast them upon the rock of apostacy. To prevent their falling into these errors, and to give them the correct details, after having given them the general ideas, is the object of this article.

There are but few, if any of the Saints, and more especially the members of the Priesthood, who will come out in open defiance of legitimate authority. Such conduct would at once reveal the cloven foot, and startle the guilty into a consciousness of their crimes. Sin ever seeks to hide its deformity by pretensions to virtue, and by sophistry and seductive speech it beguiles the ears of its victims. Did it not cover its hideousness with the veil of hypocrisy, and paint its sepulchres in colours to dazzle the eye and bewilder the senses, in taking it to their bosoms all would be fully conscious that they were hiding a serpent in their hearts to sting their life away. Did modern

society realize its imperfections and rottenness, earth would seem to it but a huge charnel-house; its members would feel as if they were inhabitants of churchyards; life to them would be a state of conscious death, and as they left their graves to haunt the walks of life, for their appointed time, each would seem to the other robed in shrouds, and the fantasies of imagination would make clammy worms to crawl over their living corpses, and to feast on their vital parts. Thus it is with apostacy! It dare not present itself unless first decorated with the ornaments of deception. To hide its disgusting deformity it lavishes all its arts. Who would like to be branded with the name of *apostate*? What cheek is there that it would not crimson with the blush of shame or indignation? Even the wretch, whose soul is cankered with treachery, would sneak away from the presence of honesty was the epithet of traitor breathed into his ear. Yes, apostacy will come as outraged or neglected worth, villainy as virtue, treason as fidelity. "The Church is going wrong and needs reforming, and the Priesthood is gone astray," and apostates and traitors clothed in the authority of self-righteousness are the men to do the work, and put all things right again. The Prophet Joseph has indeed given us one of the *keys* of the mysteries of the kingdom. He did enunciate "an eternal principle," when he said, "That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, 'is in the high road to apostacy.'"

The spirit of rebellion against legitimate authority is invariably the basis of apostacy. When a man yields to the latter, it is an infallible sign that he has first cherished the former. The one is the cause, the other is the effect. A good man may err, and for a time depart out of the way, for human nature is liable to err, but he who cultivates a spirit of obedience to the Holy Priesthood, whatever may be his failings, will never apostatize and turn traitor to his brethren, his religion, and his God; while he who cherishes rebellion will, of a certainty, make a wreck of his soul, betray the brethren, and apostatize from the Church. When a man rises up against God's constituted authority, his very actions reveal the spirit he is of. To predict the course of such a

man, unless he repents, requires no prophetic eye; it can be worked out by the simple law of cause and effect.

Search the history of every apostate since the world began; endeavour to discover the secret of their apostacy; and shall we find it in their integrity and virtue, in their love of truth, in their fidelity to their brethren, in their faithfulness to the cause of God, and in their abhorrence of sin, or rather shall we not find it in their own corrupt lives, in their imaginary wrongs, in their mean jealousies, and in their disappointed ambitions? Shall we find it in their superiority to the laws of God and the brethren, or rather shall we not find it in the fact that those laws are too pure for them, and that the obedience and faithfulness of the righteous present too great a contrast with their own actions and motives? Do they apostatize because they have demonstrated that truth, as we understand it, is error; that the religion of God is derogatory to manhood, and degenerating to those who serve Him? No, they have no fault to find with the Latter-day Gospel and Priesthood, in the abstract—this is the point—they have been victimized; their toes have been trod upon; they "have not been treated as they deserved"—petted like lap-dogs and worshipped. If their Presidents had been better men, if their own infallible wisdom had ruled the councils, and all things had been as they would have them, truth had then been as diamonds, and God's Priesthood infallible, through *their own* infallibility, and they would never have apostatized, no not they. "But then to yield blind obedience, to sacrifice our feelings, and to leave the direction of our interests to those above us; no, we cannot! We will not!" Which, take from it the froth of words, simply means that they will do as they like, blindly follow the direction of their own passions, and submit to no authority excepting their own great selves. Thus it was with Lucifer, the arch-rebel and apostate, thus it has ever been with rebels and apostates, and thus it will ever be. It is in these details, in receiving the practical workings of legitimate authority, that men err; all will admit and receive the general ideas.

Suppose the feelings of some do get hurt; suppose an Elder should abuse the authority which is placed upon him, will this justify the first act of rebellion against the Holy Priesthood? Most assuredly

not. In the world rebellion against unnatural and illegitimate authority, and infidelity to false and corrupt religions may, oftentimes, be a negative virtue; but rebellion against legitimate authority, in one who bears the name of Saint, is ever criminal. The ignorance, inexperience, and traditions of men, and the consideration of their badly disciplined minds, will place nearly all within the limits of excuse and mercy; but for a *radically rebellious nature* we have no excuse, no toleration, no mercy. Such should be shunned as men would shun a pestilence.

If offences come, it needs be that they come. If any abuse the authority of the Priesthood, what is that to the virtuous and magnanimous mind? Let the *offenders* themselves look to it; it is their *Priesthood* that they sin against, and that Priesthood will be found, by such, an inexorable judge; it will, sooner or later, make a fearful reckoning with them.

Let the Saints distinctly understand that it is only *their own* evil actions that can sink them in the scale of being, or withhold blessings from them. The deeds of the wicked only tend to purify the worthy, and to make them more deserving of the approbation of God and the confidence of the righteous. Whoever suffered, even in the most indirect manner; by a virtuous conduct, and by obedience to legitimate authority? That person cannot be found. It is a man's own evil actions that impoverish and damn him, and not those of another. The course of the righteous and obedient is ever one of safety, happiness, and *success*. The bark of him who follows in the track of the Holy Priesthood is never wrecked. The great convoy of legitimate authority leads *direct* into the promised haven. If its course was a dangerous one, we would cut our cables and run; but experience, observation, and reflection teach us that it is only when this connexion is cut that the path of life becomes dangerous, and the hopes and souls of men strike upon the rocks and quicksands that beset the way.

There is more truth in the assertion of the Poet, "Whatever is, is right," than is generally imagined; and to the faithful Saint of God it is unequivocally true—true in the most literal and unqualified sense. To the righteous all things work together for good, and that, too, without the least deviation or circum-

locution. Not even for a moment are they losers by their virtues and obedience. Their works travel direct to their advancement—they are ever on the increase. Therefore, to fear to obey the Holy Priesthood and to follow close upon its track, is not to doubt man, but to doubt God. Though man be fallible, God's Priesthood is infallible; though Balaam should rise up to curse Israel, and Satan stand in expectancy that the obedience of the faithful will result in their loss, those curses shall change into blessings, and the enemy shall himself witness the triumph of the righteous, and the vindication of God's justice to His people. That this is something more than a fine-spun theory, let the experience of every one who has trusted in God, and followed the dictates of the Holy Priesthood, be our proof.

However aggravated the circumstances may be in which a Latter-day Saint is placed, though false brethren betray him, though some abuse the trust which God has given them, yet let him not rebel or rail against the Holy Priesthood; neither let this induce him to speak derogatory of the Church. Let him shun such conduct as he would shun hell, for unless he does, it will lead him to commit crimes of the deepest dye, and make him as loathsome to the good man as those are whose bad deeds he takes as a justification of his own. All that he complains of, and often how much more, will such a course lead the man to do who makes a virtue of rebellion, and who tries to prove iniquity in his brethren, which, perhaps, after all has not even the shadow of existence, except as reflected from his own evil heart. We give it as an infallible rule, that the rebel against those above him is invariably a tyrant to those over whom he has power. Of all men, preserve us from such a ruler. And he who is eternally whining over the injuries, neglects, and ill treatment which he supposes himself to have sustained—granting him the full benefit of our admission that some might possibly be real—who finds fault with the Church and boasts of his own righteousness will, if he has an opportunity, sell his religion, betray his brethren, and he would turn Judas to the Son of God himself. We would sooner take a serpent to our bosoms than such a man, in spite of all his imaginary perfections and self-righteousness. We love the good and obedient man, even though

human nature be weak and erring. God loves him also, and will purify him from all dross, and make him all that man could wish to be, or He would have him be. But we hate the Pharisaical hypocrite, who believes in his own perfections, whines over the iniquities of his neighbours, and thanks God he is not as other men. The very thought of such conjures up before us visions of whitened sepulchres, churchyards, vampires dancing around us to suck our blood, and nightmares watching an unguarded moment to steal our breath. We feel an unspeakable relief, when such unhallowed subjects leave our presence, and purer, more modest, and unpretending ones present themselves.

A Latter-day Saint, and more especially an Elder, who rises up to contend with the Holy Priesthood, and who speaks against the Church, is a fool and a traitor, as well as being a rebel against legitimate authority. He is a fool, because it is only through that Priesthood that he can obtain salvation and an eternal increase. Unconnected with this Divine chain—severed from God by rebellion against His authority—what is man? He is but a worm indeed—more insignificant in the infinitude of existence than a grain of sand is, compared to himself. In this sense, all that sectarians say of the nothingness of man will not equal the reality; nor can language describe his comparative littleness. But it is only when he is cut off from God by rebellion against legitimate authority—the Holy Priesthood—that man is as nothing. He who is true to that Priesthood and magnifies it will, by its power, be exalted, increased, and made a God. There is no pinnacle of greatness that it will not enable him to reach, nor extent of glory that it will not confer upon him. He is therefore a fool to his own interest, present and eternal, who rebels against it, who seeks to lessen its power, and to bring it into disrepute.

He is a traitor, inasmuch as by such conduct he betrays his brethren, and the cause of God. And this he does for the reason that his feelings have been hurt and he not "appreciated," and not because he has demonstrated that this work is an imposture. His own experience is opposed to this, and a man's experience cannot be reasoned away, nor erased from the tablets of his memory. By sin it may be blotted and dimmed, but not erased; for it has entered into his consciousness,

and become a part of his being. No man who has rebelled against the Priesthood, and slandered the Church, ever felt that happiness which he experienced when pursuing a course of obedience and faithfulness, neither has he, by such conduct, even obtained the perfect approbation of his own conscience. He may, therefore, be assured that he is under the condemnation of God, inasmuch as his own experience and consciousness demonstrate it.

Though offences should come, though the path of exaltation be one of discipline, though it is through much tribulation that the Saints enter the kingdom, yet what of that? No true man will grumble and feel like being frightened to death over it. For our part, we would not have nature without its thunderstorms. They purify the atmosphere and fatten the earth. Neither would we like the Saints to be without their trials, disciplines, and purifying fires. Friction brings out the glory of things. Adversity makes the true heart truer. It knocks the rubbish from the diamond, and re-stamps the image of God on man. It is then that we all prove our relationship; it is then that base metal is detected and sterling coin passes for its full value; it is then that the *right men* step into the *right places*. We do not wish that there were no days of trial, adversity, and discipline, for they are the God-sent days of the generous, true, and brave. When the sordid soul creeps into its nut-shell casket, when the blood flies from the heart of the coward and freezes in his veins, when the traitor gives the Judas-kiss to his brethren, then is the time that the life-pulse of the true heart beats firmest, when its integrity is most manifest, and its love is warmest. When the half-hearted, the selfish, and unrighteous aspirants whine, grumble, and *appeal*, when they feel hurt because they are not made golden calves of for Israel to worship—Israel want *men* and not *calves*—when they fear that the Church is going wrong, and rebel and rail against God's Priesthood, then will the man of obedience and worth grow strong in faith, and obtain power and authority in the kingdom.

Let the Saints remember the *key* which the Prophet Joseph has given them, and in his words would we say, "In all your trials, troubles, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not

betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world, or that which is to come.

Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other aims are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren."

The Word of Wisdom.

BY ELDER GEORGE TURNBULL.

Much has been said and written upon the Word of Wisdom. We have had addresses, lectures, and discourses upon it; we have had articles, poetry, hints, and "Something more than a hint" upon it; but as it is an exhaustless, as well as an interesting, subject, I may possibly be excused for adding a few remarks.

Perhaps none of the revelations that have been given through the Prophet Joseph manifest more visibly the "wisdom that cometh from above" than does this one. The plainness with which it is written, its thorough comprehension of the subject, and its careful adaptation to the various constitutions and circumstances of those to whom it is addressed, all manifest the knowledge and wisdom of God. This is even apparent to many who have not embraced the Gospel, and there are those in this Church who date their conversion from a perusal of this revelation, which took such firm hold on their minds that they could not rest until they had drunk more deeply from the fountain whence this intelligence flowed. A careful analysis of the principles it inculcates may form the best foundation for further remarks.

Firstly—It forewarns us of things that are in themselves not good, and that might be made the instruments or means of evil, in the hands of conspiring men—

"Strong drinks are not for the belly, but for the washing of your bodies."

"Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

"Hot drinks are not for the body or belly."

Secondly—It points out those things that are good for the support of the body, and does so in a manner to show their relative value as articles of food—

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth. . . . All grain is good for the food of man. . . . Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."

"All wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. . . . Also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground."

"Flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. . . . And these hath God made for the use of man only in times of famine and excess of hunger."

The baneful effects of strong drinks, tobacco, and hot drinks have been clearly and ably pointed out by those who have already written upon the subject. The unnatural stimulus, and the beastly intoxication produced by strong drink; the foul breath, and filthy teeth caused by

tobacco chewing and smoking, together with the spoilation of one of the most pleasing senses by snuffing; the lassitude which succeeds the excitement of tea and coffee drinking; and many other evils, which attend the taking of these poisons into the human system, have been so vividly and truthfully treated upon, that I consider the Saints are fully warned against them. I will not, therefore, enter particularly into this part of the subject. Those who still persist in using them must be aware of the evil of doing so, and that they are standing in their own light.

Not only are these things evil in themselves, but they afford the wicked and conspiring, opportunities of administering certain poisons to the Saints, which could not be administered in any kind of food which the Word of Wisdom recommends, without being immediately detected. Some have already tested in this manner the virtue of the promise—"If they drink any deadly thing it shall not hurt them." As the Gospel is further developed and the rage of the adversary increases, probably many more will be disposed to try the experiment upon the Saints. Will those who despise or neglect the counsels of the Lord have faith to claim the blessing?

But to consider the second part of my analysis, which shews the things that are good for food, and the respective value of them. Here we have a perfect dietary scale, which is sufficient in itself to meet all the demands of the human system, and which ought to be the basis of the diet of every Saint, and every family of Saints. As such a basis it is unequalled—invaluable. From it we learn that *grain* is the staff of life, and of grain *wheat* is the most suitable for man, but other kinds of grain are suitable for him for food and mild drinks. *Wheat is the staff of life for man.* Herbs, each kind in its season; fruits, each kind in its season, are likewise ordained for his use. Flesh also of beasts and of fowls is ordained for the use of man, with thanksgiving; but there is a restriction made concerning this article. *It is to be used sparingly*, and it is wisdom that it should only be used in times of cold and famine.

In this and other enlightened countries the above standard does not obtain, but the mass, in their practice, and comparative estimation of the two, if not in theory, make flesh, instead of wheat, the

staff of life. Those who are able to afford it use it the most, while the poor, from necessity, live nearer to the laws of nature. Flesh being of an exciting nature, after its strength is spent in the system, a morbid re-action takes place, which calls for more, so, in order to keep up the excitement, it is necessary to take tea, coffee, and even strong drinks, and other stimulants, which in their turn excite and morbidly re-act. Further, to support this excitement, inordinate quantities of food are partaken of. Gluttony is one of the great evils of the age. And as one excess leads to another, this creates others, and adds its share to the sin, misery, disease, and degradation of the world. One reason why many of the Saints find so much difficulty in keeping the Word of Wisdom, as they call it, when they simply mean leaving off tea and coffee, is, I believe, their using too much flesh, which creates the appetite, or rather the desire for other stimulants, especially tea. A strict adherence to the Word of Wisdom would enable them to leave off their tea much more easily.

The rich are more subject to these excesses in eating and drinking than the poor, because the latter have not the power to indulge to the same extent. The poor, consequently, enjoy better health and more physical strength, and they increase faster in numbers.

The *Family Herald*, in an editorial on "Poor Diet and Population," says, "The rich increase in number, not from their own ranks, but from the ranks of the poor, . . . whilst those who have been already enriched, rarely multiply so rapidly that their descendants fall back again into the ranks of abject poverty." The *Herald*, curiously enough, does not ascribe this to the vices and excesses of the rich, but considers it a wise law of nature to prevent the over-population of the world. As we are in no fear of the world getting too full of Saints, we are at liberty to take a rather different view of the matter. Some facts are also elicited in the *Herald*, that are worthy of the consideration of all who bestow any attention upon this subject. It says, "Poverty is very prolific. The worst fed people have in general the largest families. Pastoral countries, that abound in animal food, are always thinly peopled, whilst poor countries, that are cultivated and supply their inhabitants with a meagre allowance of grain, pota-

toes, and other roots, like China, India, and Ireland, appear to be the best stocked with children. . . . If people want to preserve their name and memorial for ever, they and their posterity must live poorly. With high feeding they will go out as a candle does with burning. Royal families, with all their marriages, cannot perpetuate themselves; they are ever having recourse to cousins and other relatives to preserve the chain from being broken. Our late king George, with such a hopeful progeny of sons and daughters, has scarcely a representative, and his lineage has deflected from its natural male course into that of another family, and the last of the Brunswicks now sits on the British throne. Had they all lived on potatoes and fish, like the poor Irish, or even as meagrely as their own father and mother, it might have been otherwise. . . . In Russia, beef is so plentiful as to be almost valueless. In the capital of St. Petersburg excellent beef is always to be had at a penny a pound. It seldom rises to three-halfpence. It is the Russians' bread. The cattle are killed for their hides and tallow rather than for their flesh. In Poland, on the contrary, bread is more plentiful than beef, and the population is more dense and rapidly on the increase in the bread than in the beef countries. . . . The Chinese, though they are said to be omnivorous, use little animal food, for in China horned cattle are almost unknown, and in Japan totally so. The inhabitants of India live chiefly on rice; and these three nations are the most prolific in the world, from which it is evident that animal food has a tendency to slow and vegetable food to rapid increase of population."

These statements of the *Herald* are indisputable facts, and are well borne out by an analysis of the various kinds of food that are used. It might also be added that in those countries where grain is made the staple article of diet, men possess more physical strength, are capable of making greater efforts, and of much more endurance of hardship. The porters of Smyrna, who live on black bread, raisins, and figs, are said to carry from 400 to 800 lbs. at one load, and other facts might be quoted in support of this principle. It is likewise maintained that a diet of farinaceous substances and fruits contributes most to the free and untrammelled exercise of the mental faculties. Any one accustomed to habits of study is aware how difficult it is to

strenuously apply the mind after a hearty meal of flesh. Those who do not use it testify that the opposite is the case after even a hearty meal without it. Men who have attained the highest reputation for extensive knowledge and great wisdom, have abstained altogether from flesh, and recommended others to do the same. Newton, Wesley, Howard, and Franklin—men worthy of the estimation of the world, found out and practised this truth. It is amusing as well as instructive to observe the progress of men in their search for truth, and compare it with the Revelations of God. While one class of men advocates abstinence from strong drinks, another declaims against tobacco, a third exhorts to leave off hot drinks, and a fourth insists upon entire abstinence from flesh, the Lord, in one Revelation to the Saints, points out the uses and the abuses of all, through an unlettered youth, with a correctness that none can dispute. A class who number many highly-gifted and philanthropic men among them, totally renounce the use of flesh for food, and they bring many strong arguments to bear in favour of their views. In this respect they come near to the principles of the Word of Wisdom. Many physicians have adopted these views, and instead of drugging their patients to death, advised them to leave off their unhealthy habits and "throw physic to the dogs." On the score of economy, also, they recommend it, and on this ground it is worthy of consideration. But this is not the economy, merely to lay out the least money, but to get the most good for what is laid out. This is an economy which it is incumbent on all the Saints to become conversant with and to practise.

The human body consists of solid matter and water. There are three elements that enter into its composition—flesh, heat, and ashes. The food that we partake of is composed of the same substance, and is adapted to minister to those elements. According to analyses of various articles of food by Baron Liebig and other chemists, the correctness of which is generally accepted, it appears that butchers' meat affords less nutriment and heat to the system than many products of the vegetable kingdom. In 100 lbs. of it there is said to be 36.6 lbs. of solid matter, and 63.4 lbs. of water; furnishing flesh-forming principle 21.5 lbs., and heat-forming principle 14.3 lbs.

There is in 100 lbs. of BREAD—Solid matter 76 lbs.; water 24 lbs.; flesh-forming principle 10.7 lbs.; and heat-forming principle 64.3 lbs.

PEAS.—Solid matter 84 lbs.; water 16 lbs.; flesh-forming principle 29 lbs.; heat-forming principle 51.5 lbs.

LENTILS.—Solid matter 84 lbs.; water 16 lbs.; flesh-forming principle 33 lbs.; heat-forming principle 48 lbs.

BEANS.—Solid matter 86 lbs.; water 14 lbs.; flesh-forming principle 31 lbs.; heat-forming principle 51.5 lbs.

WHEAT MEAL.—Solid matter 85.5 lbs.; water 14.5 lbs.; flesh-forming principle 21 lbs.; heat-forming principle 62 lbs.

Other articles might be named, but the above is sufficient to show that the wants of the body can be more easily supplied from vegetable than animal food. It may be remarked, however, that the most nutritive diet is not the best, as bulk and ashes are required, as well as nutrition. But this requirement can be better supplied by the use of vegetables than by flesh; such as, for instance, turnips, beets, carrots, &c., herbs and fruits.

When the comparative expense is considered, the difference is greatly in favour of vegetable diet. Whereas, 100 lbs. of the flesh of the body may be derived from beans for £1 2s. 6d., from peas for £1 2s. 11½d., and from lentils for £2 8s. 8d.; the same amount, if derived from butchers' meat, would cost, at 6d. per lb., £11 12s. 6½d. These prices may vary a little from present market prices, but they are at a sufficiently near proportion to give a very correct estimate.

Now, when the warm season of the year—the time when flesh is recommended not to be used—is approaching, these hints may prove valuable to the Saints.

Those who are disposed to live in the way the Lord has recommended, and which manifests itself to be the best, will make the use of them the writer intended. They will find, too, that each returning season is wisely ordained by our Father to bring forth the food, in herbs and fruits, best suited to the wants of the human system at the time.

Many fail to keep the Word of Wisdom through regarding it as a law instead of as advice, or making it a law to themselves. If they take a cup of tea or coffee once, they consider the law broken and their obligations violated until they make another resolution to keep it entire. It would be better for all to try to approximate gradually to this perfection, if they cannot abide by their resolution, and not give up to despair because of an occasional violation. The young and rising generation of Saints deserve our special attention, in connexion with this subject. Parents, if you love your children, bring them up in the way that will prevent them fighting with their bodies the battles that you do to overcome the errors of youth. Bring them up in the practice of the Word of Wisdom.

All should remember the rich promise made to those who keep this precious Word. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures: and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 10, 1856.

THE EXTRACT FROM THE "NORTH BRITON."—We presume the writer of the extract from the *North Briton*, was not aware that there were, at the time of which he speaks, two of the Elders of Israel—the anointed of the Lord—on board, of whom it is written, "Touch not mine anointed, neither do my prophets any harm," although the author of the letter seems to have felt that "some more deserving than himself

and others must have been on board," and that "the finger of Providence" pointed out the danger—the certain death that lay in their course, and thereby enabled the captain to change the course of the ship, and save the lives of all on board, as well as the ship.

We feel it a duty and a pleasure to acknowledge this signal manifestation of God's favour to Elders George D. Grant and William H. Kimball, in fulfilment of prophecies that have been delivered concerning them.

This is only one instance out of many similar, and more strikingly opportune ones, wherein the good hand of God has watched over and signally delivered His servants. So it is, and so it ever will be with His faithful ministers. Ships, railway trains, and all other conveyances in which they travel, in passing to and fro to increase knowledge in the earth, will be doubly insured by heaven's high policy, through their presence and interest. It will be known, for it cannot be hid, that God is with them, and blesses them, with all they may be associated with, as the Saviour in the ship preserved its passengers from perishing, and as Paul in the Euroclydon prevailed for the safety of the passengers, while the ship was lost.

These brethren have often been in the midst of danger and of death. When surrounded by deadly foes, and when bullets have flown around them like the driving hail, they have seen men fall by their sides, and even had their horses shot from under them, but the effectual prayers and blessings of a righteous father and brother, and the confidence and love of the people have prevailed with the God of heaven and sustained them to help build up Zion, and with their faithful and honoured kindred inherit her glory.

NEWS FROM THE UNITED STATES.—We gather from the *Mormon* of April 5, the following particulars with regard to the movements of the emigrating Saints. March 29, twenty of the emigrants by the ships *Caravan* and *Emerald Isle* went to St. Louis, accompanied by Elders Smith and Bunker; also four to Alton, Illinois; and twenty-one to Iowa City, accompanied by Elder William Walker. Eighty-four were forwarded to Pittston, Pennsylvania, and twelve to Philadelphia.

On the 31st, nine Welsh emigrants were sent on to Minersville, Pennsylvania, and on the 1st of April, nine Danes and two Italians of the ship *Emerald Isle*, who were sick on the arrival of that vessel, were forwarded in charge of brother George Bell, with six Danes and four Scotch passengers of the *Caravan*, to St. Louis and Alton.

The *Mormon*, of April 12, contains a report of several Conferences—one in Texas; one in Philadelphia, April 6, which was attended by Elders John Taylor, Jeter Clinton, and several others from Utah; one in Franklin County, Pennsylvania, March 29; and one at Tom's River, on the 30th. Much good instruction was given, and the work was represented to be, generally, in a prosperous condition.

At the meeting of the Texas Conference, Elders William W. Allen, and Andrew Bigler were released from their labours with permission to return home, as they had faithfully discharged their duties. Seventeen persons had been baptized since the previous Conference. A goodly number were preparing to emigrate in the spring. The Elders were all well.

"THE WESTERN STANDARD."—We have received with particular pleasure the two first numbers of this interesting and valuable paper; edited and published by Elder George Q. Cannon, at San Francisco, California. Its appearance is pleasing and inviting—in the language of another editor, its "beauty of typographical finish is unsurpassed by any other weekly paper in that State." It is also edited with ability, and treats important subjects with soundness and strength. We are privileged

by an acquaintance with the editor, and we hail him with great pleasure as the director of another weapon, which we trust may prove mighty in his hands, in the defence of truth, and in warfare against all manner of unrighteousness. We sincerely hope that his efforts may meet that competent support which they so richly merit, and even beyond his most sanguine expectations.

Our great distance prevents our doing what we would like to do in the way of extending the subscription list of the *Standard*. We shall be pleased to exchange, and the editor will please send us one dozen copies regularly.

Pastors and Presidents of Conferences will do well to subscribe for the *Standard*, as well as the *Mormon*, and thereby keep themselves posted up on the interests of the Church in the different parts of the earth.

The subscription price for the *Western Standard* for European subscribers is only \$2.50 per annum.

The Steamers "Atlantic" and "Pacific."

The following is an extract from a letter just received by a clergyman in this country from a friend of his in New York, who sailed from Liverpool in the *Atlantic* on the 6th of February, fourteen days after the *Pacific* had started from the same port. "New York, Feb. 26, 1856. Eighteen weary, disagreeable, stormy days brought us, on Sunday morning, to New York. The captain, who had crossed the *Atlantic* 243 times, declared that he never had such a bad trip as this. The ship had scarcely got out of the Mersey when the headwind began increasing to a gale, against which we had to fight until we reached this shore. When two days out, the fog became so thick that we could not see the length of the vessel. On the third day floating ice began to make its appearance, increasing to such an extent that we could only feel our way. For two days and nights we kept crawling along, the captain hoping to get out of it every moment. Fog, fog, fog! nothing but fog and ice! On the third day, at seven o'clock in the morning, we saw a spectacle which none on board will ever forget; it was, in fact, the finger of Pro-

vidence, and some more deserving than I and others must have been on board. The whole veil of fog rose like a curtain, and we looked upon an ocean scene beautiful, fearful, and grand. The atmosphere, as far as the eye could reach, was clear; the sun shone brightly on a continuous chain of icebergs, above 100 feet high, intermingled with fields of ice. Chain after chain burst upon the sight, and the sight was awfully impressive. In a less time than has taken to write this, the curtain descended, and all became obscurity again. The captain took the hint, and turned his ship towards England for the remainder of the day, and towards the south at night, not resuming his course to America until the following morning. After eighteen days' passage we arrived at New York, when we learnt that the *Pacific*, another steamer belonging to this, which sailed fourteen days before us, had not arrived, and I fear she is lost, with all on board. Our ship behaved nobly; nothing broken or strained. It is wonderful how man combines wood and iron to withstand the power of the waves."—*North Briton*.

History of Joseph Smith.

(Continued from page 281.)

[December, 1840.]

About this time, immense quantities of water fell, which produced a flood in the east and south of France, doing immense

damage, carrying with it buildings, bridges, and everything in its way. Earthquakes have been felt in divers places the past year; and fearful sights, and bloody signs

have been witnessed in the heavens, fulfilling the words of the ancient Prophets concerning the last days.

I copy the following from a printed sheet—

A most wonderful phenomenon was observed last week by the inhabitants of Hull and the neighbourhood. A perfectly blood red flag was seen flying in the heavens, which illuminated the horizon for many miles around. At intervals it changed its form, assuming that of a cross, sword, and many other shapes. At one o'clock on Friday morning, the town was nearly as light as noon-day; the inhabitants were parading the streets; fear and dismay pictured in their countenances. This wonder continued until near three o'clock, when it gradually went to the westward, illuminating the Humber as it seemed to sink in her waters. Then for a few seconds all became total darkness, when from the north-west by north, arose the most beautiful light, which shot away towards the western hemisphere, leaving in its train the most beautiful and variegated colours, and which the eye might readily form into armies, drawn up in the order of battle, charging and retreating alternately, and then again all was wrapped in the sable curtain of night. It appears that many signs were seen on the same night in different parts of the kingdom.

The following is a list of Books, Pamphlets, and Letters published for and against the Latter-day Saints, during the past year, so far as have come under my observation—

Fourteen numbers of the "Times and Seasons" have been issued from the Office in Nauvoo, containing 224 pages, edited by E. Robinson and Don Carlos Smith, three numbers having been issued during 1839.

Eight numbers of the *Millennial Star* have been published at 149, Oldham Road, Manchester, England, containing 216 pages, edited by Elder P. P. Pratt.

A selection of Hymns was published about the first of July, in England, by Brigham Young, John Taylor, and Parley P. Pratt, for the use of the Saints in Europe.

The Rev. Robert Heys, Wesleyan minister, Douglas, Isle of Man, published three addresses in pamphlet form, against the Latter-day Saints, which were replied to in the following order—

An answer to some false statements and misrepresentations, published by the Rev. Robert Heys, Wesleyan minister, in an address to his society in Douglas, and

its vicinity, on the subject of Mormonism. By John Taylor, Oct. 7th, 1840.

Calumny refuted, and the Truth defended, being a reply to the second address of the Rev. Robert Heys. By John Taylor, Douglas, Oct. 29th, 1840.

Truth defended and Methodism weighed in the balances and found wanting; being a reply to the third address of the Rev. Robert Heys against the Latter-day Saints. And also an exposure of the principles of Methodism. By John Taylor, Liverpool, Dec. 7th, 1840.

The Latter-day Saints and the Book of Mormon; being a few words of warning against the Latter-day Saints, from a minister to his flock. W. J. Morrish, Ledbury, Herefordshire, September.

A second warning by the same W. J. Morrish, Oct. 15th.

A few more facts relating to the self-styled "Latter-day Saints;" by John Simons, Church of England minister, Dymock, Herefordshire, Sept. 14th.

Several letters written by Mr. J. Curran, and published in the *Manx Liberal*, Isle of Man, in October, were replied to by Elder John Taylor.

Mormonism weighed in the balances of the sanctuary and found wanting; the substance of four lectures, by Samuel Haining. Published in Douglas, Isle of Man; a tract of 66 pages.

Interesting account of several remarkable visions, and of the late discovery of ancient, American Records, giving an account of the commencement of the work of the Lord in this generation. By Elder Orson Pratt, Edinburgh, September.

The Word of the Lord to the citizens of London, of every sect and denomination; and to every individual into whose hands it may fall; shewing forth the plan of salvation, as laid down in the New Testament; namely, faith in our Lord Jesus Christ—Repentance—Baptism for the remission of sins—and the Gift of the Holy Ghost by the laying on of hands. Presented by H. C. Kimball and W. Woodruff, Elders of the Church of Jesus Christ of Latter-day Saints.

An exposure of the errors and fallacies of the self-named "Latter-day Saints." By William Hewitt, of Lane End, Staffordshire, Potteries.

An answer to Mr. William Hewitt's tract against the Latter-day Saints. By Elder Parley P. Pratt.

Plain Facts; shewing the falsehood and

folly of the Rev. C. Bush (the Church of England minister, of the parish of Peover, Cheshire); being a reply to his tract against the Latter-day Saints. By Elder Parley P. Pratt.

A few remarks by way of reply to an anonymous scribbler, calling himself "a Philanthropist," disabusing the Church of Jesus Christ of Latter-day Saints, of the slanders and falsehoods, which he has attempted to fasten upon it. By Samuel Bennett, Philadelphia.

Mormonism unmasked, and Mr. Bennett's reply answered and refuted. By a Philanthropist of Chester County. Published in Philadelphia.

An Appeal to the American People; being an account of the persecutions of the Church of Jesus Christ of Latter-day Saints, and of the barbarities inflicted on

them by the inhabitants of the State of Missouri.

A reply to Mr. Thomas Taylor's Pamphlet, entitled "Complete failure," &c., and also to Mr. Richard Livesey's tract, "Mormonism Exposed." By Parley P. Pratt.

The editor of the *London Despatch*, published an article on Nov. 8th, against the Latter-day Saints, containing some of the false statements of Captain D. L. St. Clair, in his tract against them, which was replied to by Elder Parley P. Pratt, in the November number of the *Millennial Star*.

"The Millennium, and other Poems," to which is annexed, "A Treatise on the Regeneration and Eternal Duration of Matter." By P. P. Pratt, New York.

(To be continued.)

Foreign Correspondence.

NEW YORK.

New York, April 3, 1856.

Dear President Richards—We take this opportunity to inform you that we arrived at this port on the 27th ult., after a voyage of 41 days in the *Caravan*. On arriving on board the vessel we proceeded immediately to organize the Saints and place over them their respective officers, and on February 15, we divided them into five sections or wards. With this arrangement all seemed satisfied, and sustained the various appointments unanimously. We did not get under weigh until the night of the 18th, at which time we were towed out by the steamer *Constitution*. In our detention in the river Mersey, from the 15th to the 18th, we have to acknowledge the good hand of the Lord. On the day appointed for sailing, many vessels were driven into ports. The captain of the ship *Salem*, which was driven into Queenstown, said "It was the severest time I ever experienced in the channel." After the steam-tug had left us we sailed along with a fair but rather cold wind for the first week, from this time until the 1st of March the weather was variable. On that day we encountered the most severe storm that we experienced during the voyage. While the storm was at its height a sailor,

David Kirby, fell headforemost from the fore yard, and expired almost instantly. Brother Thomas Bartlett had his ankle severely injured by a loose spar, and several others were slightly bruised; but none seriously. We have had three births—one male, and two females, and one death—a daughter of Charles and Phebe Gibson, aged three years. We have to record one marriage—brother William Harrison and sister Hannah Adams, from the London Conference, who were united in the bonds of wedlock, by Elder Daniel Tyler, on which occasion the American flag was unfurled to the breeze, bells rung, and all the jollification was made that could be on shipboard in fair weather. In relation to provisions, they have been abundant, and of the best quality, and many of the Saints expressed themselves, that they had lived better on board than at their homes.

President John Butler, from Wales, was ordained an Elder to preside over the Welsh Saints on board. I take pleasure in informing you that the speed of our vessel eclipsed that of many others that left Liverpool and adjacent ports about the same time. In this the good hand of our Father in Heaven is to be acknowledged, as well as in the general good health and other blessings which

have been bestowed upon us. The Saints, with very few exceptions, have been faithful in their duties, and obedient to counsel, and have proved by their works that they are worthy of the name they profess. With regard to the well ventilated and convenient ship *Caravan*, we take great pleasure in recommending her as being well adapted for passengers, or freight; her commander, Captain Sands, has acted like a gentleman, and has given general satisfaction. He was always ready to hear, and grant any reasonable petition, and has manifested an interest in the welfare of the sick and infirm. He has often

ministered to their necessities with delicacies from his own table, and is deserving of our gratitude, which he has. We are also much indebted to Dr. Lindsay, who is a gentleman in every sense of the word, for the disposition he has shown to befriend the Saints during the voyage. With these few lines and prayers for your prosperity, and success in the promulgation of truth, we remain your brethren in the bonds of the covenant.

President, DANIEL TYLER.

Counsellors, { EDWARD BUNKER,
LEONARD I. SMITH,
WILLIAM WALKER.

JESSE TYE, Clerk.

English Railroads.

Mr. Robert Stephenson, who has just been elected President of the College of Civil Engineers in London, delivered on the occasion of his installation, a speech on railroad matters, which embraces much interesting information as to the development and organization of railroads in Great Britain.

The net work of English railroads is 8954 miles in length—longer than the united length of the ten largest rivers in Europe, and the rails, if placed end to end, would form an iron girdle around the earth. The total cost of these lines is two hundred and sixty-six millions of pounds sterling, or about one-third of the national debt.

The embankments on which the rails rest, if united, would form a mass containing five hundred and fifty millions cubic metres of earth. (The metre is a little more than a yard in length.) In comparison, with this gigantic tumulus, St. Paul's would look like a pigmy, for the pyramid thus formed would be one mile and a half high, and its base would be larger than James' Park.

The cars travel every year an aggregate distance of eighty millions of miles; those cars are 150,000 in number, and are drawn by 5000 engines.

The engines, placed one before the other, would reach from London to Chatham. The cars, placed in the same manner, would reach from London to Aberdeen. The engines annually consume two million tons of water.

In 1854 the cars transported one hun-

dred and eleven millions passengers, each passenger travelling an average distance of twelve miles. The old mail coaches used to carry ten passengers each, and to have carried 300,000 passengers a day, would have taken 10,000 coaches and 120,000 horses.

The receipts of the railroads for the year 1854 amounted to 20,215,000 pounds sterling, or about 101,000,000 of dollars.

The wear and tear of English railroads is great; it takes 20,000 tons of iron every year to keep the tracks in repair, and 26,000,000 sleepers, to furnish which requires 3,000,000 trees, covering a space of 5000 acres.

Without railroads, letter postage never could have been reduced to a penny. The weekly papers alone, published every Saturday in London, fill fifteen large coaches, and they certainly could not have been delivered, as now, at a half-penny a copy.

The electric telegraph furnishes constant employment to 3000 persons. It stretches a distance of 36,000 miles, and a million despatches are sent over it every year.

Accidents on English railroads are not so numerous, as is generally supposed. During the first half of the year 1854, but one accident happened to every 7,195,341 passengers.

About 100,000 men are employed directly and 40,000 indirectly on English railroads; 130,000 men represent a population of half a million, so that it may be said that one fiftieth part of the English nation depend upon railroads for their subsistence.

Were railroads suppressed, to carry on the same traffic that is now transacted by means of them, would cost an annual sum of 6,000,000 pounds sterling. Besides, time is money, especially for the masses, and for every journey of 12 miles, 111,000 passengers gain each an hour, in all 38,000

years of a man's working life, estimating that he works eight hours a day. If we count his day's labour at three shillings, the English railroads save the nation 2,000,000 sterling a year in the one item of time.

The Mormons.

Mormonism is extending its dominion faster, in proportion to the number of its adherents, than any other communion at the present time. Neither any protestant sect in England and the United States, nor protestantism itself as opposed to catholicism, nor christianity as opposed to heathenism, can boast such progress. Its converts are not made among minds in the lowest state of ignorance, as in some cases, nor amongst those which have been self-tortured into a morbid refinement, as in others. They are the intelligent workmen and placid housewives of the two great Anglo-Saxon communities, men and women, in very many cases, of average acuteness, of calm piety, and decent lives. It is easy to abuse their extraordinary doctrines, and we must confess that, if it were in our province to compare the claims of sectarian systems, we should be troubled at having to undertake the defence of this one; but the fact remains, that its progress is the best realization of the parable of the mustard seed that has been afforded under the eyes of modern men.

We have often adverted to the probable future importance of the Mormons as a political community, apart from their singular position as a widely-scattered sect. The expansion of the metropolis of the faith at Utah, is a marvel even in the history of American developments. A writer on the spot, whose letter we have recently perused in a New York journal, states that the white population of the territory is now rated at from fifty to eighty thousand, and appears to incline to the opinion that the higher estimate is below the mark. At the time of the last census, we believe, it was roughly calculated at less than ten thousand. Emigration has, within a very few years, flowed in, not only from the eastern states of the union and from Europe, but from California, Australia, and the islands of the Pacific. The Mormons are

now consequently able to prefer their demand for admission as a sovereign state, and the principal feature in the last message of governor Brigham Young to the territorial legislature, was an urgent recommendation to enter upon the necessary preliminaries for this purpose. Of course this step will only be the beginning of the end. The American government will then have to decide whether they can go into federation with a state, not only so peculiar in its notions of religion and morality, but so evidently bent on constituting an *imperium in imperio* and being a law unto itself. We can form no other guess as to what the American government may do, except that they will certainly try to shirk the difficulty as long as possible; but, whether they determine to admit or to reject this strange connexion, we believe it is equally certain to be a source of serious trouble to them. The writer to whom we have already alluded says that, although the Mormons will apply in real earnest for admission to the union, "their real sentiments are that they do not care a fig whether they are admitted or not. They cannot but be sensible that their path is onward to self-government and eventual independence, by whatever means this finale will be approached." The American government will certainly be loath to tolerate their independence, but whether it can break and reduce the power which they have established in their distant fastnesses is a matter problematical already, and which will become more so in the lapse of a few years.

When we attempt to account for the influence of Mormonism, we are naturally accustomed to consider it as a new diversion of the religious passion always at large in our own community. It is something altogether novel to regard it as a means of awakening the heathen. Yet

the claim to this mission, which the Mormons are now setting up, may perhaps bring home to our minds, more powerfully than anything else, the fact that these strange "new things" are sincerely accepted by many of those who outwardly profess them, and that this is the true cause of their otherwise unaccountable success. We never deal with a movement of this kind justly or safely, unless we are duly impressed with its reality to its true apostles. Our authority on the condition of Utah, already quoted, counts the Indians in the territory at upwards of twenty thousand; and he somewhat ingenuously confesses that "a serious impression" has been produced on himself and others "who were never inclined to religion to any great extent," by what he has seen of its influence on the savages of these mountains. The missions to the Indians, he says, extend in every direction round Great Salt Lake City, for four or five hundred miles. With the exception of one, which has been broken up by violence, they are reported to be all successful. We are told that some whole tribes which a few months ago were as wild as wolves, are "clothed and fed, washed and combed, and pursuing the arts of peace, industry, and plenty." If this be true, it must be admitted that the relation of civilized man to the savage

of Utah bears a most favourable comparison to that which on many other parts of American territory, in three or four of which, at least, wars of extirpation, marked by a deplorable spirit of severity, are being waged at the present time. It is a new phase, however, of Mormon activity, and may be considered in endeavouring to solve their character and account for their singular success, than which few more interesting studies can be set to the moralist or the politician. The writer to whose statements and opinions we have referred, after expressing his anticipation that they will, ere long, control several of the interior states and territories, says, "there are three principal levers which constitute Mormon power as a body politic, viz.:—First, unanimity of action; second, their peculiar institution of marriage and multiplication; thirdly, their immense and well-concerted missionary system, which already wields an influence over the whole globe." This analysis appears to us near enough to probable accuracy to deserve consideration. The problem to be weighed is, how far the causes indicated may be expected to promote the spread of the sect at present rates, and we conceive it to be one which ought not to go without careful consideration in America.—*Manchester Guardian*.

Varieties.

SOME of the so-called "strong-minded women" of the United States have commenced auctioneering. What next!

THOSE who respect themselves will be honourable; but he who thinks lightly of himself will be held cheap by the world.

ONE man walks through the world with his eyes open, and another with them shut; and upon this difference depends all the superiority of knowledge the one acquires over the other.

"How rapidly they build houses now!" said Tom to an old acquaintance, as he pointed to a two-story house; they commenced that building only last week, and they are already putting in the lights."—"Yes," rejoined his friend, "and next week they will put in the liver."

A FLIGHT OF FANCY.—To look at the ladies' bonnets, you would imagine that the March winds had blown them all off, but it is no such thing; it is only an air the bonnets, in their conceit give themselves. They fly off of their own accord, and we believe so stiff-necked are they in their generation, that not all the blowing up in the world would be able to give them a different turn.—*Punch*.

POVERTY is the nurse of manly energy and heaven-climbing thoughts, attended by love and faith and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men in every department of life who guide and control the times, and inquire what was their origin and what was their early fortunes. Were they, as a general rule, rocked and dandled in the lap of wealth?